

A
S E R M O N

Preached at a
Public Administration
OF
B A P T I S M;
Interpersed and enlarged with
Testimonies from Learned and Judicious Writers,
WHO ESPOUSED
INFANT-SPRINKLING.

To which is added,
HYMNS sung on that Solemn Occasion.

BY
Rev. J O H N B R O W N.
of Kettering
THE FOURTH EDITION.

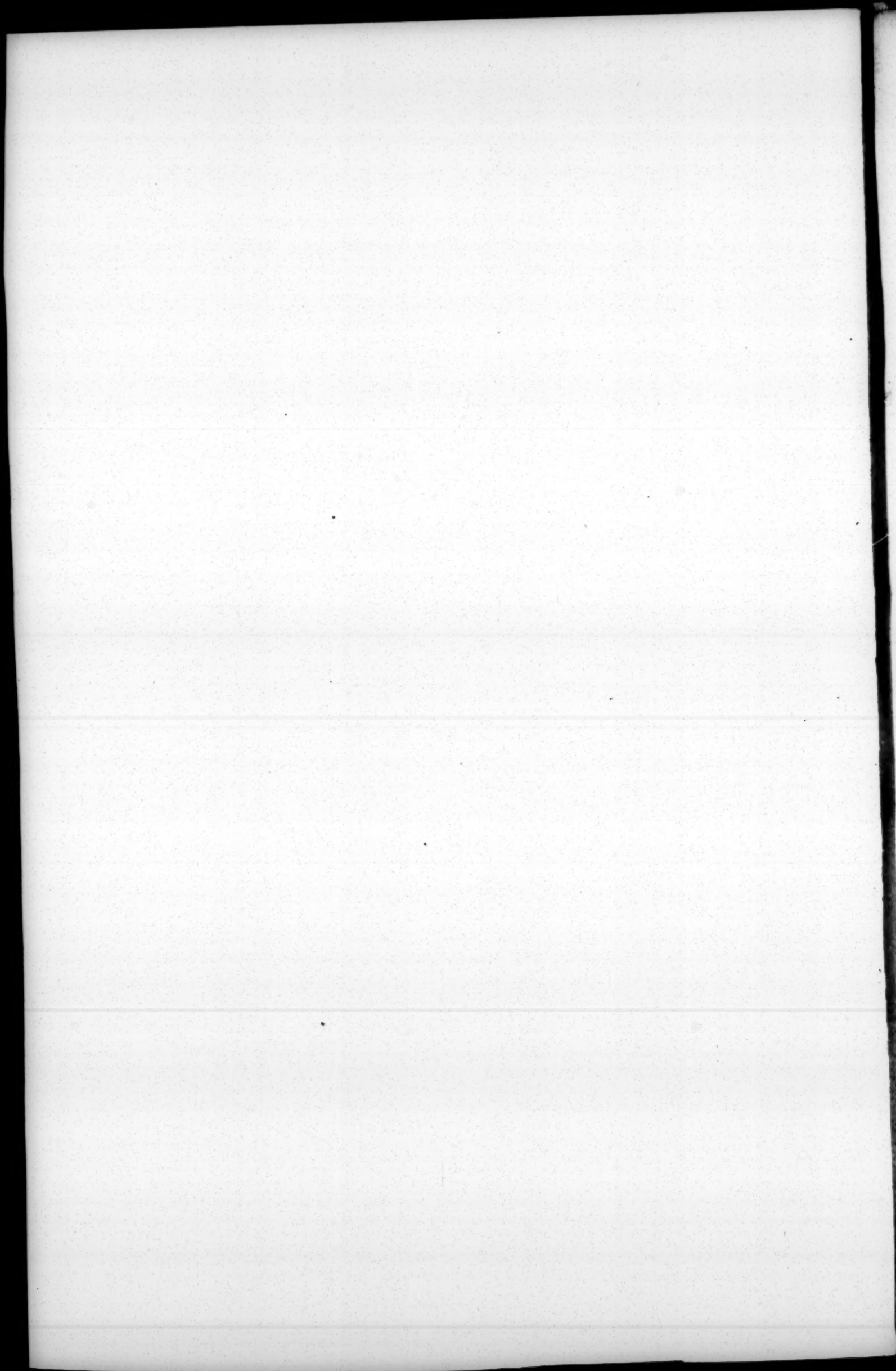
L O N D O N:

Printed by M. LEWIS, in *Paternoster-Row*; and sold by
G. KEITH, in *Gracechurch-Street*; J. ROBINSON, at *Shad-*
Thames; and J. LUCKMAN, in *Coventry*. 1764.

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Infant Bapt



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S E R M O N, &c.



ACTS viii. 36, 37, 38.

*They came unto a certain Water, and the Eunuch said:
See, here is Water, what doth hinder me to be bap-
tized, &c.?*



AFTER-Baptism is allowed to be an Ordinance of Jesus Christ by all professing Christianity, except *Quakers*; their Disregard of it is not to be wondered at, as they deny the Scriptures to be the (a) primary Rule of Faith and Manners; and instead thereof exalt Reason, or the Light of Nature, under the Characters of the Spirit and the Christ within. But,

1. In the Text we have an Instance of the Administration of Water-Baptism, by one of Christ's Disciples, agreeable to his Lord's Commission after his Resurrection. *Philip*, in preaching Jesus to the *Ethiopian* Eunuch, no doubt took Notice of this Institution. The Word being blessed for his Conversion, and *coming unto a certain Water* convenient for Baptism, he expresses his Desire to submit to it, by humbly asking, *What hindered?* And as an undeniable Proof that it was Water-Baptism

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he

(a) Barclay's Apology, p. 5.

he desired, and was administered unto him: it is said not only, *they came unto a certain Water, and the Eunuch said, See, here is Water*, but also, *they went down both into the Water, both Philip and the Eunuch, and he baptized him*. Peter also, by an Interrogation, strongly forbids a Denial of Water-Baptism to such who had received the Holy Ghost; *-(b) and commanded them to be baptized*.

2. We are informed who are the proper Subjects for this Ordinance, that should not be hindred from submitting to it: *If thou believest with all thine Heart, thou mayest*. It is the Duty of such as cordially believe, and of Ministers to baptize such upon a Profession of their Faith in Christ.

The Church of *England* requires *(c)* *Repentance and Faith*, not only of Persons of riper Years, but of Infants, who must also *faithfully promise, both by their Sureties in the Child's Name*, previous to their Baptism. How such Promises can be justified I know not.

The learned *Westminster* Assembly of Divines declare, *(d)* "That Baptism is not to be administered to any that are out of the visible Church, till they profess their Faith in Christ, and Obedience to him."

Chambers. (e) "It appears, that in the primitive Times none were baptized but Adults."

There are not any that will deny, that professing Believers are proper Subjects for Baptism; who believe it to be an Ordinance of Jesus Christ.

3. We have also the Mode or Manner of administering Baptism pointed out: *They came unto a certain Water, and they went down both into the Water, both Philip and the Eunuch, and he baptized him; or in English, he dipped him*. That Dipping was the primitive Mode; we have the general Consent of learned and judicious Divines who used Sprinkling.

Grotius says, *(f)* "That this Rite was wont to be performed by Immersion, and not by Profusion, appears both from the Propriety of the Word, and the Places chosen for its Administration."

(b) *Acts* x. 47, 48. *(c)* Common-Prayer in Administ. of Baptism and Catechism. *(d)* Shorter Catechism, p. 95. *(e)* *Cyclopædia* on Baptism. *(f)* Annot. in *Matt.* iii. 6.

“tration, *John* iii. 2, 3. *Acts* viii. 38. and the many Allusions
 “of the Apostle, which cannot be referred to Sprinkling, *Rom.*
 “vi. 3, 4. *Col.* ii. 12. The Custom of Perfusion or Asperfusion,
 “seems to have obtained some Time after, in Favour of those
 “who desired to devote themselves to Christ, when the lay sick
 “of some dangerous Disease, and these were called Clinicks by
 “other Christians. See *Cyprian’s* Epistle to *Magnus* to this
 “Purpose. And it ought not to seem strange, that the antient
 “*Latin* Fathers use *Tingere* for *Baptizare*: seeing the *Latin*
 “Word *Tingere*, does properly and generally signify the same
 “as *Mersare*, to immerse or plunge.”

Calvin.(g) “Here we plainly see what Manner of Baptizing
 “there was among the Antients, for the *whole Body was dipped*
 “into the *Water*.”

Witsius, D. D.(h) (1.) “It is certain that both *John* and the
 “Disciples of Christ, ordinarily used Dipping; whose Example
 “was followed by the antient Church. (2.) It cannot be deni-
 “ed, but the native Signification of the Words βαπτίζω and
 “βαπτίζω, is to plunge or dip.—Nor are we to conceal, (3.)
 “that there is a greater Copiousness of Signification, and a
 “fuller Similitude between the Sign and the Thing signified in
 “*Immersion*. (4.) Nay, that *Immersion* may be performed in
 “cold Countries, without any great Danger of Health and
 “Life, appears from [the Example of the *Russians*, who plunge
 “the Children, that are to be baptized, three Times all over,
 “not believing that Baptism can be duly performed any other
 “Way.”

Mastricht, S. S. T. P.(i) “*Immersion only* was used by the
 “Apostles and primitive Church; not only because it was most
 “convenient for those Eastern hot Countries, but also more
 “significant.”

The Church of *England* (k) enjoins Dipping, and only admits
 of Sprinkling for weak Children.

Bishop Taylor.(l) “The Custom of the antient Church was
 “not Sprinkling, but *Immersion* in Pursuance of the Word Bap-
 “tize, both in the Commandment and Example of our blessed
 “Saviour.”

Hammond,

(g) On *Acts* viii. 38. (h) *Oeconomy of Covenant*, translated by *Crookshanks*, Vol.
 III. p. 1213, 1214. (i) *Theologia*, p. 918. (k) *Adams* of Baptism in Common-
 Prayer. (l) *Duct. Dub. Lib.* 3, 4.

Hammond, D. D.(*m*) “*John* put the Persons whom he baptized into Water, *dipped them all over*, and so took them out again.”

Dr. Whitby.(*n*) “This *Immersion* being religiously observed by our Church, and the Change of it into Sprinkling, even without any Allowance from the Author of this Institution, or any Licence from any Council of the Church, being that which the *Romanist* still urgeth to justify his Refusal of the Cup to the Laity: It were to be wished that this Custom might be again of general Use, and Asperision only permitted as of Old in case of the Clinici, or in present Danger of Death.”

Bp. Tillotson.(*o*) “Antiently, those who were baptized put off their Garments, which signified the putting off the Body of Sin, and were *immersed and buried in the Water*, to represent their Death to Sin; and then did rise up again out of the Water, to signify their Entrance upon a new Life.”

Bp. Hoadly.(*p*) “Baptism, or the Ceremony of *Immersion in Water*—represents to Christians their Death unto Sin, and their Life unto Righteousness; the Former by their being *covered with the Water*—and the latter by their rising out of the Water again.”

Dr. Wall, in his History of Infant-Baptism, says,(*q*) “Their general and ordinary Way, was to baptize by *Immersion* or *Dipping* the Person, whether it were an Infant or grown Man or Woman, into the Water. This is so plain and clear by an infinite Number of Passages, that as one cannot but pity the weak Endeavours of such Pedobaptists as would maintain the Negative of it; so also we ought to disown and shew a Dislike of the profane Scoffs which some People give to the *English* Antipedobaptists, meerly for their Use of *Dipping*. It is one thing to maintain, that that Circumstance is not absolutely necessary to the Essence of Baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent, when it was in all probability the Way by which our blessed Saviour, and for certain was the most usual and ordinary Way by which the antient Christians did receive their Baptism.”

This

(*m*) Annot. on *Matt.* iii. 1. (*n*) [Annot. on *Rom.* vi. 1, 2, 3. (*o*) Sermon on 2 *Tim.* ii. 19. p. 82. (*p*) Sermon preached before the King, *Feb.* 15, 1729-30. (*q*) Vol. II. 3d. Edit. p. 351, 365.

This same Writer informs us how Sprinkling came to be of general Use, instead of Dipping. "It being allowed to weak Children to be baptized by Affusion; many fond Ladies and Gentlewomen first, and then by Degrees the common People would obtain of the Priest to have their Children to pass for weak Children, too tender to endure *Dipping in the Water*."

Mede, B. D.(r) "That there was no such Thing as Sprinkling, or *ἐπίσχυσις* used in Baptism in the Apostles Times, nor many Ages after them."

The Assembly of Divines.(s) "They were wont to *dip the whole Body*, or go down into the Water as here, and *Matt. iii. 16*."

Thomas Goodwin, D. D.(t) The eminent Thing signified and represented in Baptism, is not simply the Blood of Christ, as it washeth us from Sin, but there is a further Representation therein of Christ's Death, Burial and Resurrection; in the Baptized, being first *buried under Water*, and then rising out of it, and this not in a bare Conformity unto Christ, but in a Representation of a Communion with Christ, in that his Death and Resurrection."

Dr. Manton.(u) "The antient Manner of baptizing was *to dip the Parties* baptized, and as it were bury them under the Water for a while."

Mr. Baxter.(w) "We grant that Baptism then, was by *washing the whole Body*."

Dr. Doddridge. (x) "Considering how frequent Bathing was used in those hot Countries, it is not to be wondered that Baptism was generally administered by Immersion. It would be very unnatural to suppose that they went down to the Water, merely that *Philip* might take up a little Water in his Hand to pour on the Eunuch."

Testimonies innumerable might easily be produced from learned and judicious Authors, who espoused Infant-Sprinkling; wherein they freely grant, that Immersion or Dipping was the primitive Mode of Baptism: But human Testimony, in Matters of divine Worship, is not to be regarded, only as it corresponds with the Word of God; that these inserted may suffice to

(r) *Diatrise* on *Titus* iii. 5, p. 63. (s) *Annat.* on *Acts* viii. 38. (t) *Christ set forth*, p. 54. Edit. 40. (u) *Expfo. Rom.* vi. 4, p. 14. (w) *Par.* on *Matt.* iii. 6. (x) *Fam. Exp.* on *Acts* viii. 37.

to betray the Weakness, or wilful Ignorance of such who represent our Practice as strange, modern, and indecent. As we thus have the joint Suffrages of our pedobaptist Brethren, That Believers are proper Subjects for Baptism ; and that Immersion, or dipping, was the primitive Mode of Baptism ; I shall give you some Reasons :

I. Why we believe Infants are not proper Subjects for Baptism.

II. Why the modern Practice of pouring or sprinkling, is not Baptism.

III. Briefly consider what is alledged in Favour of each.

IV. Close with some Reflections.

I. Why Infants are not proper Subjects for Baptism.

It is not because we are destitute of parental Affections for our dear and tender Offspring, that we do not baptize them ; but our Attachment to the divine Oracles, as the only Rule of our Faith and Practice. Could it be proved scriptural, none would more readily attend to it ; but till we know it is the Mind of Christ, we choose to desist ; lest he should say, *Who hath required this at your Hands?* Nor are we without Reasons for so doing.

I. As it is plain *John* baptized no Infants, and rejected all Birth-Privileges as giving any Right for Baptism. He was the first Administrator, had his Commission from Heaven ; for he was *sent to baptize*. The Subjects were such (*y*) as *went out unto him, and confessed their Sins*. It was the Baptism of Repentance he preached, and Repentance he required of such as came to his Baptism : which when he saw the *Pharisees* and *Sadducees* came without, he severely rebuked them, and required Fruits meet for, or proper Evidences of their Repentance ; and rejected all their Pleas of Right by Birth as the Seed of *Abraham*. Surely then, if the Seed of faithful *Abraham*, according to the Flesh, had no Right without Repentance, the Seed of faithful *Gentiles* can have no Right without. How fond soever some godly Parents may be in pleading their Children's Right, *John* invalidates all such Pleas, as Infants are incapable of Repentance, and Baptism no
Privy-

Privilege; there is not the least Reason to believe *John* admitted any to Baptism.

2dly, Our Lord's Submission to, and Declaration^(z) at his Baptism, evidences that Infants are not proper Subjects. The Lord Jesus is the best Pattern or Example that we can follow. It is true, he stood in no Need of Repentance; yet as a Believer, and in Obedience to the righteous Will of his Father who sent *John* to baptize, he condescended to go *from Galilee to Jordan, to be baptized of John in Jordan (a)*; no doubt to shew us that a Submission to this Ordinance should flow from Faith, and be a voluntary Act of Obedience, which Infants are incapable of. *John*, struck with Surprise, in Reverence to his Lord, humbly forbid him. Jesus said, *Suffer it to be so now, for thus it becometh us to fulfil all Righteousness.* This Ordinance is a Part of the righteous Will of my Father, that becometh me, and not me only, but *us*; all my faithful Followers to fulfil as a personal Act of voluntary Obedience. Infants being incapable of fulfilling any Part of God's righteous Will herein, cannot be included among the *us* that it becometh; nor is it required for them to be baptized; but highly becoming every true Lover of his Lord to follow him in this agreeable and significant Rite of the Gospel-Dispensation; which is also enforced in his Commission to his Disciples after his Resurrection.

3dly, Our Lord's Silence of Infant-Baptism when he *took little Children (b) in his Arms and blessed them*, is a convincing Proof that they are not proper Subjects. Christ's tender Regard for little Children, (admitting them to be Infants) made him *much displeased* with his Disciples for *rebuking those that brought them*, that he forbid their Rebukes, *took them up in his Arms, put his Hands on them, and blessed them.* If they had been proper Subjects for Baptism, or their Birth-Privilege as the Seed of faithful *Abraham*, we cannot entertain such a Thought, that our blessed Lord would have been guilty of such an Omission, as neither to baptize them, or order his Disciples to have done it. Though they were not brought to him with any such Design, yet if it was a Privilege belonging to them; his Compassion for them would not have suffered him to let them go away without Baptism. Some urge this Instance in Favour of Infant-Baptism; though it is certainly a strong Argument against it.

B

Ep. Tay-

(z) *Matt. iii. 15.* (a) *Mark i. 9.* (b) *Mark x. 16.*

Bp. Taylor (c). "From the Action of Christ's blessing Infants, to infer they are to be baptized, proves nothing so much, as that there is a Want of better Arguments; for the Conclusion would with more Probability be derived thus: Christ blessed Infants and so dismissed them, but baptized them not; therefore Infants are not to be baptized."

4thly, Our Lord's Commission (d) will not admit us to believe that Infants are proper Subjects for Baptism. As every Ambassador of an earthly Prince should strictly attend to his Commission, and neither exceed or fall short in discharging of it: so should every Ambassador of Jesus Christ, the *Prince of the Kings of the Earth*, much more attend to his Commission. To charge it with being ambiguous, obscure, unintelligible, is casting of an high Reflection on him that gave it. It is certainly very clear and express. Plainer Instructions cannot be given or desired by any, but such who want to exceed them, and are for enstamping their own Acts or Inventions with divine Authority. Our Commission is first to teach, or disciple Persons by teaching; and when taught, then, to baptize them, &c. The Evangelist Mark is still more express to prevent any Mistake (e). We are to *preach the Gospel*, and so teach or disciple Persons to the Christian Faith; and *he that believeth, baptize*; but believing must precede Baptism. Our Lord thus proceeded: He first (f) made Disciples, then baptized them: but no Commission has he given us to baptize any, whether Infants or Adult, without being taught, or made Disciples by teaching. And as Infants are incapable of being taught, they cannot be included in the Commission: and we think it safest not to exceed it, lest our Lord should say unto us, *In vain do ye worship me* (g), *teaching for Doctrines the Commandments of Men*.

5thly, As it does not appear that the Apostles receded from their Lord's Commission, or baptized any Infants, we cannot believe they are proper Subjects. The Apostles no doubt understood their Commission, and acted agreeable to it; and if Infants had been included in it, no doubt their Baptism might easily be proved an apostolic Practice, as there are so many Instances recorded of their Administration of Baptism; but in all they strictly attended to the Commission. Peter in his first Sermon (h) required Repentance as a Prerequisite for Baptism,

from

(c) Liberty of Prophecy, p. 230. (d) Matt. xxviii. 19. (e) Mark xvi. 15, 16.

(f) John iv. 1. (g) Matt. xv. 9. (h) Acts ii. 28.

from such as might have pleaded a Right to it by Birth, on better Grounds than our pedobaptist Brethren can do; as they were *Abraham's Seed*, and the Apostle told them, *The Promise was to them and their Children*; and yet neither their Birth nor the Promise gave them a Right to Baptism without Repentance; and all he baptized were such as *received the Word gladly*. Philip preached Christ in *Samaria*; and many of them, when they believed, were baptized, both *Men and Women*. Simon professed himself a Believer, and was baptized: And Philip's Answer to the *Eunuch's Enquiry* is, (i) *If thou believest with all thine Heart, thou mayest*. Paul was first (k) converted, then baptized. The devout *Cornelius* (l) and his Companions first *received the Holy Ghost*, and then were not to be *forbid Baptism*. *Lydia's Heart* was (m) first opened. The Jailor and his Household, and *Crispus* (n), the chief Ruler of the Synagogue, believed on the Lord with all his House; and many of the *Corinthians*, bearing, believed, and were baptized. Thus, throughout the whole apostolic Age, a Profession of Faith was required of the Subjects of Baptism; nor have we the least Intimation of a Parent's Faith giving the Infant any Right to it, or one Instance of believing Parents bringing their Infants to this Ordinance. It is strange Doctrine indeed, that the Faith of one Subject should give another a Right to Gospel-Ordinances! As the Apostles taught no such Doctrine, nor baptized any Infants, we cannot think they are proper Subjects.

6thly, As Infants are not proper Subjects for a visible Gospel-Church, so not for Baptism. We doubt not of Infants being proper Subjects of the invisible Church; but a being visible Saints, called and faithful, at least Babes in Christ, renders Persons now proper Subjects for a visible Church. *Non-conformists* agree with *Conformists* (o), "That a visible Church of Christ, is a Congregation of faithful Men; in which the pure Word of God is preached, and the Sacraments duly administered, according to Christ's Ordinance in all Things, that of Necessity are requisite to the same."

Baptism is administered in order for the Admission of such; that some call it an initiating Ordinance into the Church of Christ: so that it belongs only to such as are proper Subjects

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for

(i) *Acts* viii. 5. xii. 13, 37. (k) *Acts* ix. 18. (l) *Acts* x. 47, 48. (m) *Acts* xvi. 14, 15, 32, 33. (n) *Acts* xviii. 8. (o) Art. XIX. of the Church of England.

for a visible Church. It is true *Abraham's* male Seed, and *all born in his House or bought with Money* (p), *not of his Seed*, had a Right, at eight Day's old, to Circumcision, and might be reckoned as Members of the Church of God, in its oeconomical, national, and typical State, until Christ, the promised Seed, came. But in this Gospel-Dispensation Christ's visible Church should consist only of such who are born again, whose Hearts are circumcised to love the Lord, who are of the Faith of *Abraham*; for such only can claim an Interest in the Covenant of Grace, a Right to the Promises, and to the Ordinance of Baptism. The Apostle does not say, if ye are the Seed of Believers, *but if ye are Christ's* (q), *then are ye Abraham's Seed and Heirs according to the Promise*. A natural Descent, either from *Abraham* or believing *Gentiles*, can be of no Avail as to these Things, as it is not of Blood. They, Infants, both of Believers and Unbelievers, are alike born in Sin, destitute of the Grace of God, and incapable of exercising Faith, or discharging the Duties of a Church-Relation; and so alike improper Subjects for a visible Church or Baptism.

7thly, The Apostle declares, *That as many of you as have been baptized into Christ, have put on Christ, and were baptized into his Death*: so no Infants were baptized. To put on Christ, at least, imports a public Profession of him, and to be baptized into his Death; Faith in the Sufferings and Death of Christ. And it is very observable, it is said, *as many*, and so *many of us* were thus baptized; that is, every Individual of the *Galatian Church*, and also of the Church at *Rome*, whether *Jew or Gentile*, as proper Subjects for Baptism, did therein publicly profess their Faith in the Death of Christ, and their Love and Obedience to him. So no Infants could be baptized, either in *Galatia* or at *Rome*, as they were incapable of putting on Christ, or exercising Faith in his Death, which they all did who were baptized.

8thly, Baptism, as it (s) is *the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ*, Infants cannot be proper Subjects for it. Proper Subjects for this Ordinance are found in it as a Matter of Conscience, believing in the Resurrection of Christ, as lively represented therein, by their being raised out of the Water. They being conscious of its being an Ordinance of Jesus Christ, and their Duty; in their Submission to it, they discharge

(p) *Gen. xvii. 12.* (q) *Gal. iii. 29.* (r) *Gal. iii. 27. Rom. vi. 3.* (s) *1 Pet. iii. 21.*

discharge a good Conscience towards God. As Infants are incapable of the Answer, either of a good or bad Conscience, having not the use of Reason, they cannot be proper Subjects of this Ordinance, which is the Answer of a good Conscience towards God.

Papists freely own and assert, that Infant-Baptism is not grounded on Scripture, but on Tradition; and *Protestant* Pedobaptists have not been able to answer this Argument in Favour of their Traditions; nor can they determine the Point amongst themselves. What Infants are to be baptized? for some say all, without Exception; others, only except Bastards; a third says, none but such whose Parents, in the Judgment of Charity, are Believers; and a fourth, none but such whose Parents, one or both are Church-Members. No Wonder it is an unsettled Point amongst them, as it has only human Authority to support it. Nor need we be surprized that such, who, without Regard to their Lord's Commission and apostolic Practice, plead for Infants' Right to Baptism, take upon them also to alter the Mode or Manner of its Administration, from Dipping to Pouring or Sprinkling. Thus, *laying aside the Commandment of God, they hold the Traditions of Men.* I shall consider,

II. Why Pouring or Sprinkling is not Baptism.

Though our Brethren grant that the primitive Mode of Baptism was Immersion or Dipping, there are weighty Reasons why we cannot admit the modern Practice of Pouring or Sprinkling to be Baptism.

1st, As the Word βαπτίζω, by which Baptism is expressed, does not signify either to pour or sprinkling, but to immerge, dip, plunge, dye, or wash by Dipping: learned Divines who used Sprinkling, jointly acknowledge it.

Casaubon (t). "The Manner of baptizing was to plunge or dip into the Water, as even the Word βαπτίζω itself plainly enough shews."

Zanchius (u). "It signifies properly to plunge, dip.—So the antient Church used to dip those that were baptized; so Christ descended into *Jordan* and was baptized; and so others were baptized by *John*."

Calvin.

(t) On *Matt.* iii. 6. (u) Vol. II. on *Eph.* p. 217.

Calvin (w). “The very Word *Baptizing* signifies to dip; and
“it is certain, that the Rite of Dipping was observed of the
“antient Church.”

Luther (x). “Baptism is a *Greek* Word, and may be transla-
“ted a Dipping, when we dip something in Water, that it may
“be covered with Water, and though it be for the most Part
“almost altogether abolished, for neither do they dip the whole
“Children, but only sprinkle them with a little Water; they
“ought nevertheless to be wholly dipped, and presently drawn
“out again; for that the Etymology of the Word seems to re-
“quire.—I would have those that are to be baptized, to be
“wholly dipped into the Water, as the Word imports, and the
“Mystery doth signify.”

Dr. Hammond (y). “*Βαπτισμὸς* signifies an Immersion, or
“washing the whole Body.”

Bp. Taylor (z). “If you would attend to the proper Significa-
“tion of the Word Baptism, it signifies plunging in Water, or
“Dipping with Washing.”

Dr. Owen (a). “For the original and natural Signification of
“it, it signifies to dip, to plunge, to dye, to wash, to cleanse.—
“That no honest Man who understands the *Greek* Tongue, can
“deny the Word to signify to wash as well as to dip.”

Chambers (b). “The Word Baptism is formed from the
“*Greek* *βαπτίζω*, of *Bapto*, I dip or plunge.—That, in the pri-
“mitive Times, this Ceremony was performed by Immersion,
“as it is to this Day in the oriental Churches, according to the
“original Signification of the Word: that Sprinkling was intro-
“duced into *England* about the Beginning of the ninth Century.”

All the best Lexicographers and Critics render it as synonymous
with its primitive *βαπτίζω*; and such as call it a diminutive, have
not proved it so. Our learned Translators thus render the
Words (*c*), where Baptism is not intended; but in no Place to pour
or sprinkle. And though Pouring and Sprinkling do often oc-
cur in the Old-Testament, the Seventy, who no doubt
were Masters of the *Greek*, if not of the *Hebrew*, do not once
use the Words to express either; but often *to dip*, as a distinct
Rite from Pouring or Sprinkling; and also (*d*) *to plunge*.

Nor

(w) Just. Lib. 4. Chap. 15. Sect 19. (x) Tom. 1 de Baptism, Fol. 71, and Tom.
2, Fol. 19. (y) Annot. on *John* xiii. 10. (z) Rule of Conscience, 3. c. 4.
(a) Posthumous Works, p. 581. (b) Cyclopædia on Baptism. (c) *Luke* xvi 24.
John xiii, 26. *Rev.* xix. 13. *Luke* xi. 38. *Mark* vii. 4. (d) *Job* ix. 31.

Nor have *Grecian* Writers used the Words as expressive of Pouring or Sprinkling : That it is evident our Lord's Commission is to dip, and not to pour or sprinkle. And if we may recede from the Letter of the Word, which expresses the Mode of a positive Institution, it can be no certain Rule for our Faith and Practice; such a Liberty is denied with regard to christian Doctrines, nor ought it to be granted as to christian Worship. And as we believe no Set of Men have a Power to alter the Mode of a divine Ordinance, or substitute one of their own Invention in its Room, we chuse to adhere to the Letter of the Word, and the primitive Practice of the Church; knowing it must be an high Affront to enstamp divine Authority, in so solemn a Manner, on Modes of Worship of our own devising.

2dly, Where-ever Washing is mentioned in the New-Testament, as having the least Allusion to Baptism, it is expressed by (e) *λῶω* and its Compound *απολῶω*, which signifies no less than bathing or washing the whole Body; so that pouring or sprinkling is not Baptism, but washing by Immersion. It is strongly pleaded *βαπτίζω* signifies, to wash as well as to dip; we freely own it does washing by dipping, or as a Consequence thereof.

Dr. *Hammond* (f). “ The Word here used, *βαπτίζεσθαι*, (as it differs from *νίπτεσθαι*, ver. 3.) signifies not only the washing of the whole Body, (and so the Baptism of Cups, &c. in the End of this Verse, is putting into Water all over, rinsing them); but washing any Part, as the Hands here by way of Immersion in Water, as that is opposed to Affusion or pouring Water on them.”

“ The *Hebrews* had their *λέσεις*, and their *βαπτισμός* or *νίπσεις*, the Former washing of the whole Body, the other two of the Hands and Feet, of one Part alone, either by Immersion, or Pouring on of Water—and by the *λελυμένος* he means him that hath been totally washed.”

Piscator (g). “ *Ἐβαπτίσθη* was washed, or rather dipped. Indeed it signifies a dipping the Hands in Water for the Sake of Washing.”

Grotius (h). “ They were more solicitous to cleanse themselves from the Defilement they had contracted in the Market;”

“ ket;

(e) *Heb.* x. 22. *Acts* xx. 16, &c. (f) Annot. on *Mark* vii. 4. and *John* xiii. 10.

(g) Com. in *Luke* xi. 38. (h) Annot. on *Mark* vii. 4.

“ket; and therefore, they not only washed their Hands, but
“immerfed their whole Body.”

The Law on which the washing (i) of Cups, Pots, &c. was founded, says, *It must be put into Water*: As they were thus to be washed by Dipping, and not by pouring or sprinkling Water on them, is a sufficient Reason why βαπτισμὸς is used to express it.

The Septuagint generally use the Word λῶω to express bathing or washing the whole Body, as a distinct Ceremony from washing the Hands or Feet, or sprinkling or washing of Cloaths. In the Case of *Naaman the Leper*, both Words are used as synonymous; *Elisba* bad him (k) *go and wash* (λῶσαι) *in Jordan seven Times: then went he down and dipped* (βαπτισατο) *himself seven Times in Jordan, according to the Saying of the Man of God.* *Naaman* did not wash himself by pouring or sprinkling a few Drops of Water on his Face; he better understood the Order of the Prophet, than many are willing to understand their Lord's Commission. Thus you see both these Words plainly hold forth Baptism by Immersion or Dipping, and not Pouring or Sprinkling.

3dly, The Places chosen for Baptism, and the particular Circumstances on divine Record respecting both the Persons baptizing and those baptized, confirms us, that Pouring or Sprinkling is not Baptism. We ought to be satisfied with the proper and natural Signification of the Letter of the Word, as to the Mode of an Ordinance. If we act according to its real Sense, we are sure to be right. Nor are we left to the Sense of a single Word, but the precise Meaning of it you see is explained by another that signifies the Bathing or Dipping of the whole Body. And further, for the Satisfaction of sincere and unprejudiced Minds, who understand nothing of the Original, that Baptism is an Immersion or Dipping, and not a Pouring or Sprinkling, the Word informs us of the Places where, and several particular Circumstances of the Administration of Baptism. *John* made Choice of the River *Jordan*; he baptized in (l) *the River*, and not on the Banks, Side, or Shore of it. So our Lord was baptized by *John* in *Jordan*; and when he was baptized, went up straightway out of the Water, as both Evangelists, *Matthew* and *Mark*, testify; and not from the River-Side, or Shore only,

(i) Lev. xi. 22. (k) 2 Kings v. 10, 14. (l) Matt. iii. 16. Mark i. 5, 9, 10.

only, up the Banks of the River. It cannot rationally be supposed, that *John* and our Lord would have went into the River, for one to pour or sprinkle a little Water on the other. The most strenuous Espousers of that Practice will not do so, lest they should be thought ridiculous. *John* also chose (m) *Enon*, near *Salem*, to baptize in, and the Reason is assigned, *because there was much Water there*. Whether there were many Waters, a deep River, or a Conflux of many Rivulets, or Springs of Water, need not be disputed, as the Mode of Pouring or Sprinkling requires none of these; a little Quantity would have been sufficient: But it is evident much Water is mentioned, denoting thereby, it was a suitable Place to immerse or dip Persons in.

Calvin, *Grotius*, *Pricuator*, and *Dr. Whitby*, &c. (n) all agree that much Water is mentioned, as there was a Sufficiency to immerse the whole Body. As to *Philip* and the *Eunuch* (o), *they came unto a certain Water, and they went down both into the Water, both Philip and the Eunuch, and he baptized him*. We cannot suppose, if Pouring or Sprinkling would have done, *Philip* would have obliged so grand a Personage, to go down with him into the Water to baptize him, but rather have had a little Water brought to him in the Chariot; at least, only go himself to the Water-Side for a few Drops to do it. But as Pouring or Sprinkling is not Baptism, but Immersion or Dipping, *Philip's* Conduct is easily to be accounted for.

4thly, The dreadful Sufferings of our blessed Lord are set forth as a Baptism, which also evinces the Mode to be Immersion. Our Lord, in his Submission to this Ordinance, no doubt, viewed it as a lively Figure of the bloody Baptism of his Sufferings; of which he said (p), *How am I straitned till it be accomplished!* Was the Lord Jesus sprinkled with Sufferings, or had he only a few Drops of his Father's Wrath poured on him? Nay, *Jonah*-like, who was a lively Type of him in his Sufferings, *he was cast into the Deep, in the Midst of the Seas, and the Floods compassed him about; all the Billows and Waves of divine Vengeance passed over him: or, as David* his Type, *the Waters came in unto his Soul; he sank in deep Mire where there was no standing; he came into deep Waters, where the Floods overflowed him*.

C

Thus,

(m) *John* iii. 23. (n) On *John* iii. 23. (o) *Acts* viii. 37, 38. (p) *Luke* xii. 50.
Jonah ii. 3, 5. *Pf.* lxi. 1, 2.

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Jonah ii. 3, 5. *Psa.* lxxix. 1, 2.

Thus, in Baptism, we have a lively and striking Figure of the overwhelming Sorrows of the Son of God; on which Account they are called a Baptism.

Witsius (q). "Therein he (Christ) declared his Readiness to *plunge into the Torrents of Hell*, yet with an assured Faith and Hope of a Deliverance."

Pool (r). "To be baptized, is to be *dipped in Water*, metaphorically to be *plunged* in Afflictions: *I am*, saith Christ, to be *baptized with Blood*, overwhelmed with Sufferings and Afflictions."

5thly, The principal Design of Baptism, is to represent the Death, Burial, and Resurrection of Christ, and the Fellowship of Believers with him therein, which further confirms the Mode to be Immersion, and not Pouring or Sprinkling. Some warm Advocates for Sprinkling deny this, because their Mode affords no Resemblance of a Burial or Resurrection; and rather than give up their favourite Opinion, are for eclipsing the Glory of this Ordinance of Jesus Christ, by asserting, Water-Baptism is not intended in those Texts that speak of our being buried with Christ (s), &c. yet these same Persons will bring the *Colloisian* Text, as the only one, to prove that Water-Baptism came in the Room of Circumcision. How unfair are such Reasoners! but judicious and learned Pedobaptists freely own, that Water-Baptism is intended as performed by Immersion.

Grotius saith, "Not only these Words, but the Form of Baptism do intimate thus much; *i. e.* a Death to Sin: For the total Immersion of the Body, so far under Water as to be for a while covered from Sight, carries an Image of that Burial which is given to the Dead."

Piscator (t). "It seems to respect the antient Rite, when as the whole Body was dipt into the Water, and so as it were buried, and presently again drawn out as out of the Grave."

Mastricht (u). "It alludes to Baptism, as it was wont to be administered in the Time of Christ and his Apostles, not by Sprinkling but by *Immersion*, by which the Baptized was as buried in Water."

Witsius (w). "That the Immersion into the Water represents to us that tremendous Abyss of divine Justice in which
" Christ

(q) *Oeconomy of Covenants*, Vol. I. p. 365. (r) *Annot. on Matt. xx. 22.* (s) *Rom. vi. 4. Col. ii. 12.* (t) *Annot. on Rom. vi. 4. Col. ii. 12.* (u) *Theologia*, p. 917. (w) *Oeconomy of Covenants*, Vol. III. p. 1223.

“ Christ was plunged.—An Immersion of this Kind, deprives us
 “ of the Benefit of the Light, and the other Enjoyments of this
 “ World; so is a very fit Representation of the Death of Christ.
 “ The continuing, how short soever, under the Water, repre-
 “ sents his Burial.—The Immersion or coming out of the Water,
 “ gives us some Resemblance of his Resurrection.—Baptism also
 “ signifies Fellowship in the Death, Burial, and Resurrection of
 “ Christ.”

Dr. *Hammond* (x) “ It is a Thing that every Christian knows,
 “ that the Immersion in Baptism refers to the Death of Christ;
 “ the putting the Person baptized into the Water, denotes and
 “ proclaims the Death and Burial of Christ.”

Burkitt (y). “ The Apostle alludes, no doubt, to the antient
 “ Manner and Way of baptizing Persons in those hot Coun-
 “ tries, which was by *Immersion*, or *putting them under Water* for
 “ a Time, and then raising them again out of the Water.”

Dr. *Manton* (y). “ Baptism signifieth the Death and Burial of
 “ Christ, for *Immersion under Water* is a Kind of Figure of Death
 “ and Burial—the putting the baptized Person into the Water,
 “ denoteth and proclaimeth the Burial of Christ; and we, by
 “ submitting to it, are baptized with him, or profess to be dead
 “ to Sin, for none but the Dead are buried; so that it signifieth
 “ Christ’s Death for Sin, and our dying to Sin—also as a signifi-
 “ cant Emblem, for the going out of the Water is a Kind of
 “ Resurrection; so it signifieth Christ’s Resurrection and ours.”

Baxter (y). “ Therefore, in our Baptism, we are *dipped un-
 “ der the Water*, as signifying we are dead and buried to Sin.”

Dr. *Doddridge* (y). It seems the Part of Candour to confess,
 “ that here is an Allusion to the Manner of baptizing by *Immer-
 “ sion*, as most usual in those early Times.”

From these Instances, it is evident that these venerable
 Gentlemen thought that Immersion in Baptism was a proper
 Representation of the Death, Burial, and Resurrection of Christ,
 agreeable to the Apostle’s Words, *We are buried with him by Bap-
 tism*, &c. Therefore, as has been observed, the proper Mode
 or Manner of administering Baptism, must be Plunging or Dip-
 ping; but Pouring or Sprinkling can have no such Representa-
 tion, so cannot be Baptism according to the Institution of Jesus
 Christ.

6thly, There is but (z) *one Baptism*, and but one Mode of divine Appointment for the Administration of it, and that is Immersion. Under the ceremonial Law there were *divers Washings or Baptisms*, as of the Priests and unclean Persons, Sacrifices, and Garments, and Vessels, &c. but under the New-Testament there is but *one Baptism with Water* that has received any Sanction from the Head of the Church, and which is once only to be administered to the same Subject. Our Brethren agree that the Mode of Immersion was primitive; and we cannot suppose, nor they prove, that two Modes were instituted for this one Ordinance; the Oneness of which the Apostle makes use of as an Argument to enforce Love, Unity and Peace amongst the Children of God; but it is found, by woful Experience, that the introducing of another Mode has had contrary Effects. It is evident Water-Baptism is intended and not the Baptism of the Spirit, which must be included in the one Spirit, or one Hope, or one Faith, which are used as distinct Arguments for the same End, prior to this one Baptism, because the Subjects of this Ordinance should be previously acquainted with them. That until we can be informed of a divine Warrant to alter the primitive Mode to Pouring or Sprinkling, we cannot esteem either to be Baptism, but rather a human Invention.

7thly, The similar Figures of Baptism under the Old-Testament also discover that Immersion or Dipping is Baptism, and not Pouring or Sprinkling.

1st, The saving (a) of *Noah* and his Family in the Ark, in and through the Waters of the Deluge, as a like Figure. *Noah* and his Family were buried in the Ark, and the Ark too *immersed and buried in* and under the Waters of the Deluge. For *the Fountains of the great Deep were broken up from beneath: and the Windows of Heaven were opened above them*. Thus were they in and under the Waters, covered and surrounded with them, as such that are immersed and dipped in Baptism.

Witsius (b). "The Water which descended from Heaven and violently issued out from beneath, covered the Ark, and encompassed it on every Side."

Robert, M. A. (c) "*Noah's* entering into the Ark, and his House with him, was a kind of typical Death and Burial; his

(z) *Eph.* iv. 5. (a) *1 Pet.* iii. 21. (b) *Oeconomy of Covenants*, p. 901.
(c) *Myf. and Med. Bible*, p. 279.

“ his coming out of the Ark alive, and his Family with him,
 “ when all the World was drowned and dead, was a kind of
 “ typical Reviving and Resurrection from the Dead. They
 “ came out of the Ark as out of a Grave, and that into a new
 “ World.”

Dr. *Manton* (*d*). “ As *Noah* was buried alive in the Ark
 “ for a good while, then had a joyful Deliverance; so we are
 “ buried with Christ in Baptism.”

2dly, *Israel's* Baptism unto *Moses* in (*e*) the Cloud, and in the
 Sea, (not unto *Moses* personally considered, but the Dispensa-
 tion that, under God, he was the eminent Minister of). As they
 were *under the Cloud*, and *passed through the Sea*, they were buried,
 covered and hid from their pursuing Enemies, both in the watry
 Cloud, and in the midst of the great Deep, whose Waters were
 as a *Wall* unto them. There is not a Word of the Clouds pour-
 ing or sprinkling of them, or the Sea dashing its Waves on them;
 but the Reason why it was called Baptism was, their being *in*
and under the Cloud, and *passing through the midst of the Seas*, which
 environed them as a Wall. So far were they from being sprink-
 led by the Cloud pouring on them, that it was bright to give
 them Light; or the Sea dashing its Waves, that it was still and
 at rest as a Wall, the Waters not fluctuating. *The Floods* (*f*)
flood upright as an Heap, and the Depths were congealed in the Heart
of the Sea; that they walked on dry Ground. Nor could Dash-
 ings of the Waves sprinkle the Centre, without drowning those
 on the Sides, considering how broad the Passage must have been
 for the speedy March of 600000 *Men, besides Children, a mixt*
Multitude, Flocks, Herds, even very much Cattle; in all about two
 Millions of Persons, with much Baggage of the Spoils of *Egypt*.
 But both these similar Figures are just and lively Representations
 of an Immersion or Dipping.

Witsius (*b*). “ A Cloud differs very little from Water; and
 “ the Sea is Water already. The Cloud hung over their Heads:
 “ so also Water hangs over baptized Persons.—The Sea sur-
 “ rounded them on all Sides; so does Water also those that are
 “ baptized.”

Grotius (*i*). “ The Cloud was over their Heads: So also is
 “ Water over the Heads of those who are baptized. The Sea
 “ also

(*d*) *Expos. Heb. xi. p. 313.* (*e*) *1 Cor. x. 12.* (*f*) *Exod. xv. 8.* (*b*) *Oecon. of*
Covenants, Vol. 3. p. 1022. (*i*) *On 1 Cor. x. 1, 2.*

“ also encompassed their Sides: So also does the Water those
 “ who are baptized.”

Dr. *Hammond* (*k*). “ The Cloud was a concave Body over
 “ their Heads; and so coming down to the Ground like Wings,
 “ inclosing and encompassing them on every Side—and dry
 “ Ground being left them in the midst of the Channel, and the
 “ Sea encompassing them on every Side of them; before them,
 “ behind them, on the Right-hand, and the Left; and so the
 “ Cloud invironed them in like manner, the Sea invironed them
 “ also.”

8thly, Pouring or Sprinkling unmixed Water on the Face, is
 not Baptism; as no such Ceremony was ever instituted of God,
 either under the Old or New-Testament. Some for Proof of
 Infant-Sprinkling are so weak as to have Recourse to the *Leviti-*
cal Sprinklings, and every Text where the Term Sprinkling
 is mentioned, though they have not the least Reference to
 Baptism, but to the ceremonial Sprinklings that are abolished,
 yet are brought for Proof of Infant-Sprinkling. Nay, some are
 so bold as to say, Our Lord borrowed the Rite of Baptism from
 the *Jews*. I believe with

Dr. *Owen* (*l*), “ The Rabbins have framed a Baptism for
 “ those that enter into their Synagogue. A Fancy too readily
 “ embraced by some christian Writers, who would have the ho-
 “ ly Ordinance of the Church’s Baptism to be derived from
 “ thence.—There are not the least Footsteps of any such
 “ Usage amongst the *Jews*, until after the Days of *John Baptist*,
 “ in Imitation of whom it was first taken up by some anti-mis-
 “ nical Rabbins.”

What a Reflection is it on our Lord, to imagine he was be-
 holden to *Jews* for this solemn Rite! What strange kind of
 Reasoners must they be, who go about to prove the Mode of a
 positive New-Testament Institution from the abolished Cere-
 monies of the Old! But it seems the New-Testament will not
 support their Practice: Neither will the Old, for in all the *Leviti-*
cal Rites there was no such Ceremony as Pouring or Sprinkling
 unmixt Water on the Face. It is true we read of pouring Oil
 on the Head, and into the Palm of the left Hand, and of sprink-
 ling Blood and Water, and of Oil, and also of the *Compound Water*
 of

(*k*) Annot. on 1 Cor. x. 1, 2. (*l*) Exer. on Heb. Vol. I. p. 272.

of Separation, and of putting *Blood*, and *Oil* too, upon the Tip of the right Ear, the Thumb of the Right-hand, and the great Toe of the right Foot. All these Rites, with their Liquids, were of divine Appointment. They also had their Washings, and Bathings or Dippings, on several Occasions; and am persuaded they did not corrupt the Law in such Cases, as to let a Sprinkling do instead of a Dipping. Such as think our Lord's washing of his Disciples' Feet was of the very same Nature with Baptism, and applicable to it, why do not they pour Water on or sprinkle the Feet, in order to wash them instead of the Face? this Passage might then be some Plea for their Practice. But it seems they are more fond of an easy Application of Water to such a Part of the Body as is wholly of their own Invention, for which there is no Ground either in the Old or New-Testament. But we do not chuse to offer strange Fire on God's holy Altar, nor do we apprehend that Custom gives any Sanction to that Practice; but are willing strictly to adhere to the divine Rule, both as to the Subjects and Mode of Baptism; for the true Spirit and Design of Christianity, as a Law of Liberty, does not lessen our Obligation to the Laws of Christ, or impower us to exchange them for what may more fit our Fancy, but it will make us esteem *all his Precepts concerning all Things to be right, and to hate every false Way.* But,

III. It is alledged in Favour of Infant-Baptism,

1st, That the Infant Seed of Believers are in Covenant with their Parents; and the Promise (m), *I will be thy God, and the God of thy Seed belongs to them; for the Promise is to you and your Children.*

Answ. The Seed of *Abraham*, after the Flesh as such, were not interested in the Covenant of Grace, nor were they the Children of the Promise (n) to whom this Promise, in its spiritual Intent, did belong; nor can believing *Gentiles*, who are not *Abraham's* Seed according to the Flesh, claim such a Privilege for their Infant Seed after the Flesh.

Dr. Owen (o). “*Abraham* had a Seed according to the Flesh, and a Seed according to the Promise, or all the Elect of God—that the Church, unto whom all the Promises belong, are only those who are of *Abraham's* Faith, believing as he did.—The
“ Seed

(m) *Gen.* xvii. 7. *Acts* ii. 39. (n) *Rom.* ix. 8. (o) *Exor. on Heb.* Vol. i. p. 55, 57 and 247.

“ Seed to whom the Promise is given, are those only who obtain
 “ it by Faith—So all that follow the Faith of *Abraham*, and be-
 “ lieve unto Righteousness as he did, are his Sons and the Seed of
 “ the Promise.—These Promises then which we find recorded
 “ concerning *Zion, Hierusalem, the Seed of Abraham, Jacob, Is-*
 “ *rael*, do respect the Elect of God, called to the Faith of *Abra-*
 “ *ham.*”

That the *Seed, Offspring (p)*, and *Issue*, to whom the Promises of the Covenant of Grace do belong, are neither the natural Seed of *Abraham*, nor of believing *Gentiles*, but the spiritual Seed of the Church of God, who are *begat by the Word of Truth, born of the Spirit*, and said to be *born in her*; viz. true Believers, of the Faith of *Abraham*. And the Apostle *Peter* tells us, that the Promise is *even to as many (q) as the Lord our God shall call*. *Jews*, unless called by divine Grace, could not claim Interest in the Promise, as being *Abraham's* natural Seed, nor could any of their Children or Offspring, unless called; and calling Grace, gives the same claim to such as were not the natural Seed of *Abraham*; nor would *Peter* admit any of them to Baptism without Repentance or calling Grace. It is gross Ignorance to imagine Baptism brings Infants into the Covenant, or a Denial of it excludes or shuts them out of it; nor is it interest in the Covenant, without Repentance, and a visible Profession that gives a Right to Baptism: nor does Children, in the above Scripture, intend Babes or Infants only, but also adult Posterity; so *Peter* says, *(r) Ye are the Children of the Prophets, and of the Covenant which God made with our Fathers, &c.* who were not Infants.

Dr. Hammond (s). “ If any have made use of that very un-
 “ cludent Argument, (the Promise is made to you and to your
 “ Children) I have nothing to say in Defence of them: I think
 “ the Word Children, there is really the Posterity of the *Jews*,
 “ and not peculiarly their Infant Children.”

Dr. Whitby (t). “ These Words will not prove a Right of
 “ Infants to receive Baptism.”

2dly, That Baptism came in the Room of Circumcision, so as Infants were circumcised under the Old-Testament, they should be baptized under the New.

Answ.

(p) Isa. xliv. 3. xlix. 21. lxxv. 23. *(q) Acts* iii. 25. *(s) Resol.* 6. Qu. p. 256. Edit. 12. *(t) Annot. in Acts* ii. 38, 39.

Ans. Though it is frequently asserted, yet it wants Proof that Baptism came in the Room of Circumcision. That it did not is evident: For Circumcision was not abolished till Years after Baptism took Place. It was not obligatory on all Believers and their Seed, but only *Abraham* and his Family: there were *Lot*, *Heber*, *Salah*, *Shem*, and *Melchisedeck*, (if not the same as *Shem*) with their Families; and no doubt many more, who stand not in divine Record, who were cotemporary with *Abraham*, yet were not under any Obligation to circumcise. But Baptism is obligatory on all Believers, of what Tongue, Kindred, or Nation soever, though not on their Infant Seed. Unbelievers, and their Seed, of *Abraham's* Lineage (*u*), and their *Bondslaves*, and their *Seed*, *born in their Houses*, or *bought with Money*, whether they were Infants at eight Days old, or Adult at any Age, had a Right to Circumcision. So some Unbelievers, near forty Years old, were circumcised (*w*) at *Gilgal*, by divine Authority: but Unbelievers nor Infants, incapable of believing, have any Right to Baptism. Male Infants only at eight Days old, and adult Males, had a Right to Circumcision, and no Females: But both Male and Female, when taught or made Disciples, have a Right to Baptism. Circumcision was not enjoined to be done by *Levites*, or any Order of Men, private Persons might do it; a Woman did it, *Moses's* Wife; but the Ministers of Christ are appointed to administer Baptism. Circumcision was no external Sign to separate or distinguish the Infants of godly Parents from the Ungodly; for the Infants of ungodly Parents of *Abraham's* Lineage, living in the Land of *Canaan*, had the same Right to it as the Infants of the Godly. Nor is there any external Covenant Sign to be found, to distinguish or separate the Infants of the Godly from the Ungodly in any Age of the World; nor should the Rite of Baptism be thus used. Circumcision was a national Rite, and the Church in that typical State national: but Baptism is not so, nor the Church of Christ in this Gospel-Dispensation; but in every Nation, he that fears the Lord, and worketh Righteousness, is accepted of him, and is a proper Subject for Baptism and the Church of Christ. Circumcision belonged to the Law and a broken Covenant, but Baptism to the Gospel, and a Covenant that cannot be broken. There is no agreeable

D

Analogy

(*u*) *Gen.* xvii. 12, 13. (*w*) *John* v. 8.

Analogy betwixt the bloody painful Yoke of Circumcision and Water-Baptism. The Circumcision of the Heart is now required, in the Room of Circumcision (x) in the Flesh, of all who commence Members of Christ's visible Church. *John*, who was the first *Baptist*, nor our Lord, nor any of his Apostles, do inform us it came in the Room of Circumcision. When *certain of the Pharisees taught, That except (y) Persons were circumcised, they could not be saved, and pleaded it needful; and the Apostles and Elders assembled on purpose to consider of this Matter; yet they do not inform us of any such Thing: Nay, Paul, when he was charged with teaching, that they ought not to circumcise (z) their Children, did not tell them Baptism came in the Room of it; nor in all his warm Disputes and Trouble about Circumcision, does he give the least Hint of any such Thing; nor can it be supposed he would have circumcised Timothy, after he had been baptized, if Baptism came in the Room of it. It is also certain the Judaizing Christians did not think so, as they were for having all baptized Gentiles circumcised, and prevailed upon many of the Galatians to comply therewith. That Infant's Right to Circumcision under the Law, is no Proof for their Right to Baptism under the Gospel, as it did not come in the Room of Circumcision. Their Right to partake of the Passover, is as strong an Argument for their partaking of the Lord's Supper. It is objected,*

3dly, Else were (a) your Children unclean, but now are they holy; and if the Root be holy, so are the Branches.

Ans. In neither Place is the Apostle treating of a Right to Baptism. It is plain, the first Answers the Believer's Scruple about the Lawfulness of cohabiting with Unbelievers, to whom they were married. He lets them know that Christianity does not dissolve or destroy natural or civil Obligations, but as they were *sanctified or set apart* for each other by Marriage-Contract, it was valid and good; and their Children being born in the holy State of Matrimony, were, in a civil and legal Sense, holy, the Offspring of an undefiled Bed, or legitimate: but on the other Hand, he shews the bad Consequences that would attend making such Marriages illegal and invalid; *viz.* that their Children would be unclean, reputed as born in Uncleaness, an illegitimate

(x) *Rom.* ii. 28, 29. (y) *Acts* xv. 1, 5, 6. (z) *Acts* xxi. 21. (a) *I Cor.* vii. 14. *Rom.* xi. 16.

illegitimate Offspring; for the Children and the unbelieving Parent are Partakers of the same Holiness or Sanctification. And it is observable the Apostle says, *Children*, not *Infants*, not *Βρεφους*, but *Τακια*, such as are grown up; that this Holiness belongs to the adult Children and unbelieving Parent, as well as Infants, yet our Brethren will not allow it an Holiness that gives a Right to adult Unbelievers for Baptism. So it cannot mean only a matrimonial Holiness.

As to the other Scripture, believing *Gentiles* are not intended by the Root, nor their Infants by the Branches; but *Abraham*, and his spiritual Seed of the *Jewish* Nation, who were converted as the first Fruits of the Conversion of *Israel* in the Lump. Believing *Gentiles* are but Branches engrafted on the Root by Faith, and not by a natural Birth; and their standing in the Root is also by Faith: so that this Text has no Reference to the Infant Seed of the Godly.

4thly, That whole Households were baptized, and probably Infants amongst them.

Answ. It is observable, there are more Families, or Households, without Infants than with. That House or Households are frequently mentioned in Scripture and Infants not intended, only Persons of understanding; and that the Households baptized had no Infants. For as *Lydia* (b) is mentioned as the Head of her Family, it is most probable she had no Husband, only Servants to assist her in Business; nor cannot be supposed, if she had any Infants, she would have took them so far from Home, to interrupt her in Business; nay her Household are called Brethren, and were comforted, which cannot be said of Infants. The Jailor's (c) House consisted of such as were capable of being taught; for *Paul and Silas spake the Word of the Lord to all that were in his House, and rejoiced, believing in God with all his House*: so no Infants were amongst them. *Crispus* (d) and, his House too, were all Believers. Nor had *Stephanus* (e) any Infants in his Household; for they were converted Persons, *the first Fruits of Achaia that addicted themselves to the Ministry of the Saints*: And this first Epistle is supposed to be wrote but about five Years after they were baptized, which is too short a Time for Infants to grow up, to be meet either for Preachers or Deacons.

D 2

Dr. Ham-

b) *Acts* xvi. 14, 40. (c) *Acts* xvi. 32, 34. (d) *Acts* xviii. 8. (e) *1 Cor.* xvi. 15.

Dr. *Hammond* (f). “ I think it unreasonable that the Apostle’s bear mention of baptizing his Household, 1 *Cor.* i. 16. “ should be thought competent to conclude that Infants were “ baptized by him, when it is uncertain whether there were any “ such at all in his House.”

5thly, A Denial of Baptism to Infants is abridging their Privileges under the Gospel, and making them less than under the Law.

Answ. It would be cruel indeed to abridge the tender Infant of any Privilege; we would gladly have them enjoy all the Privileges of the Gospel-Dispensation. It is a Privilege to be amongst God’s People under any Dispensation of his Grace; but under the *Abrahamic* and *Mosaic* the Privileges of Infants, respecting spiritual and saving Benefits, did not at all consist in being circumcised; for the Females were on a Level with the Males in these Things, the Tribe of *Levi* excepted, who might approach the Altar; and it is certain that the Children of the Godly have greater Privileges than what were enjoyed under the Law, as they are born under a clearer Dispensation, freed from the painful and bloody Yoke of Circumcision, and an intolerable Burden of Ceremonies, share in the earnest Prayers of their pious Parents; and are early instructed and educated under the Sound of the Gospel; and are restrained from many Snares and Temptations that others are exposed to; being favoured with the faithful Advice and Reproofs, wholesome Corrections and good Examples, of their pious and indulgent Parents. But Baptism can be no Privilege to Infants, or a Denial of it any Loss to them, as it is not a Duty that belongs to them; and they are incapable of exercising Faith in the Ordinance, or of knowing any thing about the Matter; nay, it is of Disservice to them, as they are trained up in the ignorant Belief, that thereby they are brought into the Covenant; and by Birth are better than others, though born in Sin, and as destitute of the Grace of God as others: And to pour or sprinkle Water on them is of greater Disservice still, as thereby they think they are baptized Persons though they be not, and are educated to despise and condemn Christ’s holy Ordinance of Baptism, perhaps, all their Days. That till sprinkling Water on the Face, or elsewhere, be proved a Gospel-Privilege, or any Privilege at all, we must be excused if we do not practice it.

In Favour of the common Custom of Pouring or Sprinkling it is alledged,

1. Bap-

1. Baptism signifies that Communication of the Spirit, which is expressed by Pouring or Sprinkling.

Answ. Those Expressions of Pouring or Sprinkling have no Allusion to Baptism, but to Old-Testament Rites; which were typical of the Communications of the Spirit; and cannot be a Rule for the Mode of a positive Gospel-Institution. It is true the extraordinary Donation of the Spirit at the Day of *Pentecost* is termed a Baptism (*g*), when the House was filled, and they filled and as it were immersed with the Gift of the Holy Spirit.

Cyril of Jerusalem (b). “As he who is plunged in Water and baptized, is encompassed by the Water on every Side; so are they that are wholly baptized by the Spirit.”

And a total Immersion of the Body conveys a suitable Idea of the ordinary Communications of the Spirit, which extend to and influence, not one Part only, but the whole Man, *Soul, Body and Spirit*; so that Believers are said to be filled *with the Spirit*, and to be *in the Spirit*, and to *walk in the Spirit*; which pouring or sprinkling a few Drops in one Part of the Body cannot be significative of. But the Ordinance of Baptism was not instituted to signify these Things; but the Death, Burial, and Resurrection of Christ, the Fellowship of his People with him therein, and their solemn Engagement to be the Lord's. But our Brethren, it seems, not contented with changing the Subject of Baptism from Believers to Infants, and the Mode of it from Dipping to Sprinkling, but they are also for contriving new Ends or Designs of its Institution, because the real Designs of it does not suit their new Mode they are so fond of.

2. That it is improbable so many could be baptized in one Day by Immersion or Dipping, as (*i*) 3000.

Answ. Almost as easy as being sprinkled; and if the Apostles only were the Administrators, it was but 250 for each of them. But if, as is most probable, the Seventy Disciples assisted, it was not 36 for each.

3. Though many might be baptized by Dipping, yet probably some might be sprinkled, as the Jailor and his House.

Answ. If a single Instance is produced, we shall be satisfied, but not by weak Probabilities. For it is no way probable that a Prison, in that hot Climate where Bathing was so commonly used, should be destitute of a Bath fit for Baptism; and supposing it were,

(*g*) *Acts* i. 5. (*b*) *Cateches.* 17. 8. p. 247. (*i*) *Acts* ii. 41.

were, the Jailor, when converted, was not afraid of the Apostle's fleeing.

4. They might only go to and from the Water, not into.

Answ. The trifling Criticisms of our Brethren on *Greek* Propositions, shew the Weakness of their Cause, and how far Persons will go in Favour of their own Practice. Until they inform us of more proper Phrases to express those Actions, which so strongly favour an Immersion, their Criticisms need no Answer.

5. That Baptism is no saving Ordinance, and the Mode an indifferent Matter.

Answ. Did we believe it saving, we should be Monsters to deny our Infants of it. But it is well known that the baptizing of Infants, first obtained from an ignorant Notion of its being saving. *Papists* still hold it so. Many *Protestants* are taught, that therein they are made *Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven.* And the Hurry and Concern of most, who are for the Practice, if the Child is sick and like to die, lest it should make its Exit without it, looks as if they thought so too. But though no external Ordinance is saving, yet such who are saved by Christ, out of Love to him, should not treat any of his Ordinances with Indifference. How indifferent soever some may think it is, to invert the Commission, and so baptize wrong Subjects, and alter the Mode of its Administration, and deny the principal End and Design of that sacred Institution; the Lord esteems it no indifferent Thing to change (*k*) his Ordinances. It is usurping God's Prerogative; presuming indeed! for Men to substitute an Invention of their own, in the Room of an Ordinance of Jesus Christ, and put to it the broad Seal of Heaven in the most solemn Manner as its Sanction, without the Will of their Sovereign. As it is required of Stewards that they be found faithful, and our Lord says, *He that is faithful in that which is least, is faithful also in much* (*l*). As such that must give an Account, we would be found in divine Ordinances, knowing that Custom is no Authority for religious Worship. Nor should the Fewness of its Espousers be any Discouragement against it.

Dr. *Manton* (*m*). "God's Service is prescribed, and what he would have us do is written.—God is the best Appointer of his own Worship. The Essentials of a Sacrament are set down

(*k*) *Isa.* xxix. 5.

Luke xvi. 10.

(*m*) Vol. 3. Part. 2. p. 24.

“ down in the Institutions, from which we must not swerve to
 “ the right Hand nor to the left. Obedience must be adequate
 “ to the Commandment; we must not do more nor less than is
 “ prescribed; to do more, is Will-Worship and Superstition;
 “ to do less, is Irreligion and Profaneness.”

Collins (n). “ Bring hither all Practices of Worship as well
 “ as Doctrines to be believed; try the Ways and Forms of
 “ Christ’s House by the Word of Christ. He shews us the Pat-
 “ tern thereof, the Out-goings and Returnings thereof: He
 “ was faithful in all his House, even as *Moses* was, who did not
 “ leave a Pin of the Tabernacle, but did appoint it. There is
 “ nothing decent or comely in a Church, which is so pleaded
 “ for, but what comes in by Christ’s Institution. Whatever
 “ you worship without a Warrant from the Word of God, or
 “ by whatever Means you worship without a Warrant from
 “ the Word of God, you worship you know not what, *John* iv.
 “ 20. It is Will-worship; and by the same Rule you receive one
 “ Will-Worship, you may receive twenty.”

Charnock, D. D. (o) “ It is in no Man’s Power to add to, or
 “ detract from Christ’s Institutions; not a Pin in the Temple he
 “ will have altered till he gives Orders. God is a jealous God,
 “ and careful of his Sovereignty.”

IV. Reflections.

What a Mercy is it, that we are to call no Man Master
 on Earth! to follow no Man, or Set of Men in any
 Doctrine or Ordinance of their Invention! for our Mas-
 ter is in Heaven, and has given us a sufficient Rule for our Faith
 and Practice; and also in this Institution, set us an Example
 by being immersed in *Jordan’s* Streams.

1st, Here we see the amazing Love and Condescension of the
 Lord Jesus, not only in his Submission to this Ordinance, but
 also as it is a lively Representation of his bloody Baptism, Death,
 Burial, and Resurrection. He was overwhelmed with Suffer-
 ings, plunged into the Sea of his Father’s Wrath, buried in the
 Grave, and raised again for our Justification.

2^{dly}, We see the Riches, Freeness, Efficacy, and Sufficiency
 of the Blood of Christ, by the Water, and an Immersion
 into it, to wash and cleanse our whole Persons from all Sin
 and

and Pollution. We are universally defiled in Soul, Body and Spirit, filled with the loathsome Disease of Sin; but the Blood of Christ is a Fountain opened, free for Sinners to wash in, and be clean.

3dly, We see the Believer's Union and Fellowship with Christ in his Death, Burial, and Resurrection, lively represented, as therein he professes himself dead to Sin, so as not to live any longer therein; buried with Christ, and risen with him, so as to enjoy all the Benefits of his Death, Burial, and Resurrection.

4thly, Such who have followed the Lord in this sacred Ordinance, be concerned to honour your Lord in all his Ways; bear a faithful Testimony for him, and adorn your Profession with a becoming Conversation.

5thly, Such as really love the Lord Jesus, let not the many that despise, nor the few that practice it, discourage or hinder your Obedience to Christ herein, as he has condescended to lead the Way, and so clearly revealed it in his Word. Gentlemen that practice it not, believe it right. Few, very few will deny it against the great Cloud of Witnesses of their own Brethren; such as do it, it is either owing to their little Reading, or the blind Prejudice of Education.

6thly, Such as want Satisfaction about this Ordinance, search the Scriptures, make them your Rule, which are the Standard of Truth; seek Direction from him who leads into all Truth; take the Lord Jesus as your only Pattern; let not your Faith stand in the Wisdom of Man, but on a divine Testimony. And the Lord give you Understanding in all Things! To whom be Glory forever and ever.

H Y M N S.

I. *On the Baptism of Christ.*

I.

WHAT condescending Grace
Did our dear Lord display,
At *Jordan's* flowing Streams,
On his Baptizing-Day!
Here, Lord, we see
Thy Glory bright,
And follow thee
With great Delight.

2.

Behold the Man of God
At humble Distance stands,
And to baptize his Lord,
Withholds his active Hands:
I stand in Need,
He meekly said,
To be baptiz'd
By thee, my Head.

3.

Jesus replies to *John* :
Suffer it thus to be ;
My Father's Will be done,
It thus becometh me :
And all my Saints
Should thus fulfil
My holy Father's
Righteous Will.

E

3. The

4.

The *Baptist* then obey'd,
And laid his Lord beneath,
In *Jordan's* honour'd Streams,
A yielding Watry-Wave.
Why should we fear
To follow him,
Who saves our Souls
From Hell and Sin?

5.

Ascending from the Flood,
The Heavens op'ned were;
The Spirit like a Dove
Did on him then appear.
The Voice proclaims,
My Pleasure's done
By this my well
Beloved Son.

6.

Into thy Watry-Tomb,
Dear Jesus, we descend;
'Tis Grace that gives us Room
To lie with such a Friend.
We quit the Grave,
And with thee rise,
Who left the same
And reach'd the Skies.

II. *On the Baptism of the Eunuch.*

I.

FROM *Candace* Queen the *Eunuch* came
To worship at *Jerusalem*;
On his Return did God display
His sovereign Grace whilst on the Way.

2.

As *Philip's* Orders were divine,
With Haste he must the Chariot join;
The sacred Text did he explain,
And preached Jesus from the same.

3.

The Man's converted strait we see,
And then baptized he would be:
His Faith in Christ was first requir'd,
Which he professed as desir'd.

4.

Into the Water both did go,
Both *Philip* and the *Eunuch* too;
Immers'd he was in Jesu's Name,
With Joy believing in the same.

5.

Thus drawn with Love, I would not stay,
But with Delight walk in the Way
My Lord has led, his Saints have gone,
Relying on his Grace alone.

F I N I S.

ERRATA. Page 10. line 13. after *obscure* add *or.* P. 17. l. 14. for *Grotis*, *Pricuator*, read *Grotius*, *Piscator*. P. 27. l. 8. dele *not*, and l. 25. f. *cannot* r. *can it*. P. 30. l. 4. f. *Pro* r. *Pre*. P. 34. f. *Candace* r. *Candace*.

In the Notes, P. 5. f. *Adams* r. *Adm*. P. 7. f. *Annat.* r. *Annot.* and *Expso.* r. *Expos*. P. 23. f. *Exor.* r. *Exer*. P. 24. after (q) add *Acts* ii. 39. (r). P. 25. f. *John* r. *Josb*. P. 31. after *Vol. II.* add p. 774.